THEOSOPHY

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There is no cause in the manifested universe without its adequate effects, whether in space or time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one—the final and absolute cause having to remain to man for ever an incomprehensible CAUSELESS CAUSE.

—H. P. Blavatsky

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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THE THEOSOPHY COMPANY

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AUM

The Self cannot be found outside the self. But a wise man beholds the Self within. Like a child, like a sage, he sees the Self in all things and all things in the Self. There is no other religion than this.

—*The Book of Images*

THEOSOPHY

VOLUME 66 JULY, 1978 NUMBER 9

TEACHERS AND COMPANIONS

. . . some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

—WILLIAM Q. JUDGE

NO one studies Theosophy for very long without realizing the great difference between those who were—and are—its Teachers, and the companions who have resolved to carry on their work. The Teachers have knowledge, certain knowledge, while others have inclinations of mind and heart. The companions are students and learners, would-be Arjunas subject to the vicissitudes of human nature, though strongly animated by the desire to serve. Yet companions, whatever their limitations, have in varying degree the virtues which belong to discipleship, through the practice of which one becomes an effective worker for Theosophy.

One of these virtues—called "Shradda"—has this definition: "Implicit confidence on the part of the pupil in his Master's power to teach, *and his own power to learn.*" To the extent that this virtue governs an aspirant's strivings, he may be said to have "found" the Path. Its meaning in practice has been well stated by Robert Crosbie in one of his letters:

> Perhaps the lack of any real success in all these years is a lack of real faith in Masters, as well as the attitude of being "poor miserable sinners" and unworthy; hence, the lack of strength of conviction. If there is to be learning, the student must have confidence in his Teacher, and follow the lines he sets forth, or no good result can come. When he knows more, or thinks he does, than his Teacher, let him seek another more advanced. If one desires to teach another, there must be a "tone of settled conviction" to carry any weight. It will appear if the Teacher has any real knowledge. But this does not carry with it any more "authority" than the student accords, and in Theosophy could never rightly be imposed, as the appeal is to reason, intelligence, and inner perception.
>
> What does it matter if the writer believes he speaks from a higher plane of knowledge than that with which the reader is acquainted, if he seeks to impose nothing? Is not the whole effort of students to acquire knowledge in order to pass it on?

What do we endeavor to pass on? There is a simple answer to this question: We try to pass on the essential ideas—doctrines and principles—of Theosophy: the teachings of Karma and Reincarnation, the impersonality of Deity, what we have learned of the after-death states, the importance of self-reliance and the conception of every human being as potentially divine. Our efforts go also in another direction. Besides the positive teachings of the philosophy, there are various warnings afforded, some applying particularly to the hazards of the disciple life, others relating to dangers along the course of the race as a whole. For example, in her Second Message to the American Theosophists (1889), H.P.B. compared mediumistic practices and experiments in the psychic realm to "the manufacture of dangerous explosives—especially in unskilled hands." She added:

> Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious when not of conscious Black Magic.

This is a warning which may seem especially fateful to students of the present. Psychism is again rampant, with almost endless experiment, not only in psychic areas, but in various brands of supposed "occultism," with a great deal of pretentious talk of "gurus" and "spiritual teachers." What is often referred to as the "drug culture" may also be recognized as a form of psychism;

indeed, the exploitation of the stimulating and narcotizing substances of the drug peddler could be termed the technology of psychic conditions or experiences.

In H.P.B.'s later Messages the warnings become broader and more explicit. She said in the Third:

> As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused.

After a brief account of what may happen on the plane of pranic currents as a result of "unconscious exercise of occult power," H.P.B. stressed the moral dangers involved:

> In nearly every case the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes, consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time "healer".may be insensibly led on to use his power to acquire wealth or some other object of his desire.
>
> This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence.

In the Fourth Message H.P.B. relates all such tendencies to the present cycle of accelerating development:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and

> directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

A question that will naturally arise is how to convey such warnings to those who are urgently in need of them. H.P.B. herself was able to speak with manifest authority in respect to psychic dangers. Not only had she had first-hand experience of the Spiritualist movement but, far more important, she possessed first-hand knowledge of the psycho-dynamics involved in both normal and abnormal psychic experience. She looked "down" on such developments with the penetrating sight of adept perception, not regarding them as puzzles or mysteries. Her "tone of settled conviction" was wholly justified, her careful attention to every aspect of the subject showing that what she said was no mere speculation or echo of the opinions of others, but based upon comprehensive knowledge. Indeed, virtually all of H.P.B.'s writings have this quality of being the powerful expression of one who knows.

How, then, in the case of such warnings, are we to pass on to others the wisdom or insight of an H.P.B.?

To consider this question, a wider perspective is required. Quite evidently, H.P.B. had little confidence in the effect of dire predictions alone. Explaining, in *Lucifer* (III, 174), why the Theosophical Movement was launched in the wake of Spiritualistic wonders and excitement, she said that the phenomena of the phantom world of Kama Loka had produced serious misconceptions concerning the after-death states, and that the only antidote for these misleading notions was the teaching of man's seven principles and their interrelations. In this age of inquiry, in other words, knowledge or doctrine concerning the complex nature of man is the only key, lending the force of rational explanation to the warnings.

Wherever it seemed to her appropriate to speak out of the wealth of her own personal experience, she did so, as is evident again and again, especially in *Isis Unveiled,* as well as elsewhere. There seems a sense in which she sought to establish the same

high standard of certainty for the Theosophical Society—so largely her creation—since she said in an early circular of the T.S. (quoted in "She Being Dead Yet Speaketh"):

> "It lies within his [man's] powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many."

Here speaks an H.P.B., affirming what she undoubtedly knew and declaring what she could undoubtedly do. But what of the rest of us? We are able to point to what she wrote, but can hardly "demonstrate at will" the things that for H.P.B. were matters of certain knowledge. Whatever we say, we cannot give our words the impact of hers, nor should we try. We speak best from our own growing conviction. We serve her and her cause most wisely by following the advice she gave: "learn how to adapt your thoughts to your plastic potency." This counsel doubtless has several meanings, yet among them must be the idea of speaking out of what we have been able to assimilate and make our own. If we draw attention to what H.P.B. has warned, using either her or our own words, the acceptance to be expected will depend in large part upon the feeling of natural conviction behind it, and very much on the absence of any feeling of wanting to "impose."

The real remedy for all such ills and tendencies is always the same—ethical at its core. Concerning the dangers of psychic dabbling and experiment, she told the American Theosophists:

> The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

Unhappily, there are many who will disdain to listen to such advice, or will not hear. Theosophy, it is truly said, is for those

who want it. The protections of truth must be *sought*. And how can warnings of even serious danger to the human soul be expected to influence those who have given no thought to soul, and who wonder not at all about the possibility of a moral law of compensation? We do, then, what we can, when allowed some opportunity, offering a word of caution, suggesting appropriate reading, or repeating some reflection of our own or of another that seems to have the needed leverage. If it touches the mind of the inquirer, it may then become possible to do more.

Why, it is often wondered, does it seem so difficult to inform or help others? The composition of the psychic nature is at root the cause. The astral element in the lower mind, while making us active spiritual entities on this plane, at the same time deceives and blinds. Only unselfishness and a purification of the nature can clarify the perceptions of the mind and open the way for spiritual intuitions. For this to happen, there must be a sincere desire to know the truth. Otherwise warnings will fall on deaf ears. If, then, we do what we can, as well as we can, we do enough. The fruit of action is not ours to determine, but grows from law. Nor can we know how a friendly casual remark, offered in passing, may work some veritable magic in the life of another, perhaps years later. We do what has been assigned to Companions to undertake, helping those who ask to hear the law, even as we have heard it from those wiser than ourselves. Our honesty and sincerity builds strength for the future—for the time when, as Mr. Judge has said, power will be needed and pretensions will go for naught.

Here the thoughtful counsel of Mr. Crosbie again seems appropriate:

> H.P.B. said, "Do not follow me nor my path; follow the Path I show, the Masters who are behind." This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some under-rating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical *maya*, there is recognition of those who are travelling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest—a great band of brothers which includes the Masters as Guides and the Consummation. "Whosoever does it unto the least of these, does it unto me."
>
> A *Siddha-Purusha* (perfect man) is like an archæologist who

> removes the dust and lays open an old well which has been covered up by ages of disuse. The *Avatara,* on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the *Avatara* saves him too whose heart is devoid of love and dry as a desert.

This was said in the intimacy of personal correspondence and we may think that, as here used, salvation means the influence of an extraordinary presence having the beneficence and power to awaken human beings to awareness of their own higher nature and possibilities. Such beings possess in the highest degree what in us—the Companions—is germ and potentiality. But the quality of giving help belongs to the humblest, and it manifests in its own measure, growing stronger with each effort made. All those beginning as disciples become teachers, in the course of their lives.

We confront the world in all its confusion, combining ignorance with cyclic opportunity. In her article, "Modern Apostles and Pseudo-Messiahs," H.P.B. gave another explanation of the difficulties of those who try to teach concerning the realities behind psychic experience:

> To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.
>
> Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction. . . .
>
> There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. . . .

What shall we say to ourselves when those who have ears do not hear, when those most deluded are least likely to seek help? The sadness caused by persons who seem victims of the persisting

blindness and fashionable abuses of the times may be partly balanced by the fact that today there is at least actual truth in the world about these things, available to those who seek. For long ages this was not the case. Thus, finally, we may take heart from the encouraging words of H.P.B.:

> If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions.
>
> Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. . . . It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

CONSCIOUSNESS AND DREAM

II

WHEN the four states, the physical, the sensual, the sensational, and the desire consciousness are fully acquired, active and in co-ordination, we have a four-principled Being on any plane and in any world, the fully developed Kamic Soul, meaning the Soul in the flower of that degree of Intelligence represented objectively by the most progressed of the animal kingdom, and subjectively by what are called in Occultism the Lunar Pitris. These Pitris constitute in fact that "missing link" between the human and the animal evolution which physical scientists have sought and must continue in vain to seek in geological remains of this earth, because their physical constitutions—their "bodies" in short—do not exist and never have been on *this* earth, but pertain to a plane of matter only hypothetically and speculatively known to us, but very "real" for all that—the "ether" of science, the "heaven and hell" of the religionists, the "astral light" of the old kabalists. The planes of matter, correspond always and exactly with the states of consciousness, one representing the external form, or physical aspect, and the other representing the internal form, or psychic aspect, of the Evolution of the Soul. Both exist and are possible because of the presence in them and around them of the Monadic or Spiritual side of the Evolution of the Soul. But it is always Soul which evolves, whether Spiritually, Psychically or Physically, in no matter what state and on no matter what plane.

When, in the course of its Evolution, Soul became a Pitri, or fully flowered Kamic entity, having contact with and impressions from Higher and more evolved Intelligences, from which arose the Idea or Thought of Self—*self*-perception as opposed to desire perceptions; the state of consciousness called in Sanskrit *Kama-Manas*, and which is the human waking consciousness of each one of us; "self-consciousness," in short. The present Humanity, therefore, is the Lunar Hierarchies of Pitris which through metempsychosis and reincarnation have become the "men" in fleshly

NOTE.—This two-part article is condensed from a series entitled "The Psychology of Dreams" which appeared in Vol. 6 of THEOSOPHY.

bodies that we know and are; still the same Souls as always, plus the accretion of one more state which we have expanded and developed enormously in the millions of years that have gone by since first we became aware of "self."

This added state does not involve the destruction or loss of any former experience or acquisitions of Intelligence, constituting the four lower states of consciousness of which we have already spoken. It is super-added and involved in them, nourishes them and is nourished by them. The consciousness, intelligence and "characteristics" of the elemental and mineral kingdom flourish, act and react, and are under the same "laws" of minerals while in our bodies as before we had them and as will obtain after we leave them. And the same as regards the plant and animal characteristics, processes and states of consciousness represented in our breathing, the circulation of our blood, the growth, decay, discharge and rebuilding of tissues, the heart-beat, the nerve-impulses, as well as in many of our instincts, habits, tendencies, memories, hopes, fears, thoughts, desires and feelings. All the four lower states of consciousness exist in us, active and co-ordinated, if oftentimes unrecognized. We can interfere with them to some extent, can regulate them to some extent, can affect them externally and internally, by virtue of our higher state, our superior degree of Intelligence, but not beyond certain more or less clearly known and defined limits. We cannot call out of them more than is in them, unless we have first put it in them ourselves; and since we use them in large part, as we use ourselves, in ignorance of our true nature and of theirs, our use is often abusive and destructive; hence diseases of the physical, organic, emotional and mental parts of our acquired natures.

Man is, therefore, a Soul of the fifth degree or Hierarchy of Intelligence, because five states of consciousness are active in him, though not yet fully flowered and co-ordinated. That is why he is called a "five-principled" Being and is represented by a five-pointed star symbolically, the points downward called the "horns of evil," because his ideas are immersed in desires; Manas, or self-consciousness, embodied in *Kama;* hence called Kama-Manas, or Lower Manas, the "personality" that is the human being.

Man assumes the waking human existence to be the highest conceivable state of consciousness, capable only of being further enlarged and expanded. All his science, all his religion, all his

philosophy—all his *psychology* in short—are based on that assumption. He studies nature, he reflects upon his own existence and experiences, he speculates on "God" and "law," on life and death, on sleep and dreams, all from the assumption that waking consciousness is the "real," is the permanent and enduring and highest Intelligence. This is samvritti. Thus when Higher Intelligences, in or out of the body, contact man, or when he seeks contact with Them, the almost insuperable barrier between them is man's insistent adhesion to the assumption that his own state of consciousness, his own knowledge and experience, his own ideas and opinions, are the only "reality," and that all else in the wide Universe, visible and invisible, is to be judged, and must be judged, from that stand-point only.

When a Buddha, a Jesus, or an H. P. Blavatsky, Souls of a higher order of Intelligence than ours, clothe themselves in our five Koshas and assume our five states of consciousness, they become externally "in all things like unto us." And when they contact us through speech, thought, and ideas, and sustain the five—to them—lower states they have picked up as a bridge of contact with us, by the same means that we ourselves maintain them, we see no difference at all between them and ourselves. Do they not have bodies like ours? Do they not wear clothes, eat, drink, sleep, suffer and enjoy physically and otherwise the same as ourselves? Do they not finally "die," even as we do? Do they not use the same terms of God, and Spirit and Soul and Life, and discuss metaphysical things and argue about religion and science and philosophy the same as we do? Where is the difference, if one exists?

Kama-Manas cannot understand; Kama-Manas cannot see. Therefore there is nothing to understand, nothing to see, other than what we understand and perceive of ourselves. Even so the animals might and doubtless do, within the limitations of *their* intelligence, reason and reflect about us, and the plants about the animals, and the mineral elements about the plants: all in the same Universe of Souls, each Soul seeing a world of its own, deaf and blind to all else; knowledge never anything but the extension of previous experiences, beliefs and opinions.

If a high idea reaches us and filtrates down into our brain, we at once assume it as a possession. We become inventor, poet, philosopher, statesman, founder of a new sect. *We* are the discoverer and patentee, *we* are the prophet and the saviour; *we* are

the favored of the gods or God; the pure gold of a higher state is transmuted into the heavy lead-like material of Kama-Manas, and this base-metal of ours we and others take for the golden apples of the Hesperides.

All this is samvritti. All this is *Maya*. All this is hallucination —dreams. What we have done is to take one or the other pole of the twin "horns of evil" for our God. Spiritual Psychology knows and therefore teaches and repeats without variableness or the shadow of turning, the everlasting precepts of the Wisdom-Religion concerning the nature of the Soul, the laws of its action, the processes of its development of the states and instruments whereby it acquires its Intelligence. Upon the apprehension and application by the individual man of those principles to his own existing status and experiences, all true progress for the Pilgrim-Soul depends.

We come now to the five states of consciousness which, interwoven and interblended at every point, constitute that stage of Spiritual, Intellectual and Physical Evolution of the Soul which we denominate Man, the waking, personal Being, and may observe, from the basis of true psychology, the meaning of those experiences which we know as dreams, and their correspondences with waking experiences and the experiences preceding birth and following death.

Dreams are variously classifiable, though they all fall under the one category of the impressions made on the brain, the organ of Kama-Manas, or the waking state of human consciousness, of the experiences of the Soul in other states, whether those states be higher or lower than Kamas-Manas. Being *impressions,* they are always *subjective* to the waking consciousness; that is, subordinated to it; and, the brain being for those experiences merely the recording instrument of the Soul, no experiences of other states can be remembered in waking state except subject to the limitations of the brain; which may be either a palimpsest, in which those impressions from other states may be confused with impressions made in the waking state; or a dull surface mirroring only shadows and grotesque distortions; or a polished surface reflecting brilliantly but evanescently; or a sensitized plate retaining faithfully every light and shade of the Soul's perceptions, its thought, will and feeling photographed from another world on to the instrument of this.

Looking from without inwardly, the brain is the synthesizing instrument of the five senses; the receiver of all their *impressions* of which the Soul is aware. It is the *end-organ* of objective things on their way inwards to subjectivity. Looking from within outwardly, the brain is the instrument for the five Koshas, the end-organ of all the *expressions* of the Soul on their way outwards to objectivity. This is that "passing from one into another in a double, centrifugal and centripetal way," of the seven states of consciousness, and the Soul's experiences in them. This dual telegraphy between the higher and the lower, between the lower and the higher, states and experiences of the Soul, goes on constantly in each one of us. The Soul is aware of what it requires, but has not yet perfected its instruments and processes, because its Intelligence is not yet perfected, and therefore is constantly checked by its Karma, both without and within, in its ceaseless efforts to gain true impressions and make true expressions of Nature and of Itself.

All the seven states of consciousness constantly exist and they are all in coadunition, for it is Soul that receives all impressions, whose various classes make up the states; but they are not all in consubstantiality, for in any state the Soul is confused by thinking that state the *real,* and limited by the instrument in use in that state both as to the quantity and quality of impressions sought to be obtained, and the quality and quantity of the Intelligence sought to be expressed. It makes no difference what names we give to the instruments and machinery of impression and expression, the fact to be realized is that Consciousness can only well up, that is, manifest its true nature; or assimilate, that is, gain further Intelligence, in exact accord with the instrument or instruments in use on any plane. All knowledge exists; this each Soul *knows* in its highest Kosha; hence the ceaseless urge in all Nature, and the ceaseless efforts of all Souls in all environments to gain further knowledge and increase the area of their conscious action.

This consideration of the instrument in use, its functions and limitations, leads directly to the perception of the reason why experiences of the human being on other planes and in other states can never bear any other aspect than that of a "dream" to Kama-Manas, as well as to the understanding of the bewildering chaos of those dreams themselves and the like chaos of our Western attempts to explore, define, and classify them. A further consideration of the same subject will explain the phenomenon of "deep sleep," when the Soul is engaged in experiencing through the

appropriate Kosha in states so much higher than Kama-Manas that it is no more possible to "bring through" any of those experiences than it would be possible to take a photograph by the light from the milky way. The nature and character of those experiences are at such vast removes from ordinary, daily waking life —Kama-Manas—that no impression whatever of them can be transferred to the brain we use and misuse in our habitual thoughts, desires, and feelings, and thus no memory whatever exists of them in Kama-Manas, and to the Souls immersed in that state they are non-existent, or at best but hallucinations—dreams of another kind than those we so name. Further, this study of the instrumentation of the Soul makes clear the apparent gulf between the living and the dead, between one incarnation of the Soul and another in this state and plane of Life. Such memories as the Soul garners and preserves of the experiences of a former life were transferred from the brain of that body to a higher Kosha and a more permanent one—that Sheath of the Soul which is appropriate to our Spiritual Evolution, and which we all possess. In truth there is no separateness between the living and the dead, no separateness between the experience of this life and the experiences of our precedent lives, any more than there is any loss or separateness in our identity from plane to plane, or from life to life. The Spiritual existence of each Soul is continuous, conscious, unbroken by missing links of memory or experience.

But it is vain to search for such missing links through hypnotism, mesmerism, mediums, psychic research, mental telepathy, the various "occult" practices and practitioners, the rites, rituals and dogmas of the creeds—as vain as for the scientist to search for his missing links of evolution from the astral to the physical in the strata of the earth. Each new "discovery," as each new "hypothesis," but increases his perplexities. It is vain to search for the missing links of our Spiritual and Intellectual natures in the mazes of the astral, the planes of the Elemental, Pranic, Kamalokic and Devalokic states of consciousness, ranging all the way from Tribuvana to Avitchi, however we dream of them as being "spiritual" and "psychic."

Dreams, therefore, constitute for the human being his sole channel of subjective communication of the experiences of the Higher Life, as the Messages and examples of the Incarnated Ones constitute the sole external guide in the contradictions and confu-

sions of earth life. These dreams at all times correspond with exactitude to the moral nature of the dreamer and his cohesion and affirmation of that moral nature in the stream of his daily thought and action. This is but to say that the Spiritual and Intellectual elements of his evolving Intelligence must be kept paramount to the physical; that Kama-Manas must be made the servant of Atma-Buddhi-Manas; that any and all propensities, predilections and tendencies of the Lower Nature must be converted into forces ruled by the Higher Intelligence; not, as now obtains with us all for the most part, treated as the real and enduring part of our nature to which our ideals and aspirations, our noblest impulses and thoughts are made mere servants and ministers.

Dreams, whether waking or sleeping dreams, are of seven great classes or subdivisions, according to the teachings of Occult Psychology, and in their entirety constitute the highest as well as the lowest range of impressions of the experiences of the Human Soul, or Kama-Manas, that are possible of transfer from other states of consciousness to this. All this, of course, relates to ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, as real Beings of transcendent knowledge, power and glory, not the creatures of our human fancy and imagination that we call by those names—each of these *lives* in more than three worlds while *incarnated* upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood and applied.

The seven classes of dreams are as follows:

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

Every Theosophist who is in earnest ought to know the intimate inter-relations of the three ordinary human states, *Jagrata,* or waking; *Swapna,* or dreaming; and *Sushupti,* or dreamless sleep, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa.*

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man passes out of Jagrata, whether to death or to dreaming, he goes either to the Supreme Condition, or to other states of consciousness, heaven, hell, avitchi, devachan, what not. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of Jagrata, Swapna and Sushupti, the three conditionings of Kama-Manas, corresponding to his Spiritual, Intellectual and physical (personal) evolution.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. By natural action and reaction we either poison or purify both Jagrata and Swapna. The ordinary man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it on his return from the dreamless state the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which

is his right as well as duty to have. Here again is seen the lasting effect. either prejudicial or the opposite, of the conduct and thoughts when awake. The clearing up and purifying of Swapna can only be done in Jagrata by concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in us while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter. For by this way, as by the spider's small thread, we may gain the free space of the spiritual life.

Universal Ideas

Plato was right: *ideas* rule the world, and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomenon but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

—From a Master's Letter

THE RACES OF MAN

III: THE THIRD RACE

EVERY living creature and thing on earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first "without any fructifying element," then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained: the plain and comprehensively described processes of such *ante*-sexual reproduction. This is done in the occult books.

The Third Race mankind is the most mysterious of all the hitherto developed five Races. It is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs, and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the Fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years.

The early Third Race, then, is formed from drops of "sweat," which, after many a transformation, grow into human bodies. But this race again changes its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these

NOTE.—This is the third part of a six-part series on the races of mankind, collated from *The Secret Doctrine* by H.P.B.

the human fœtus gestated for several years. The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. Though we apply the term *"truly human,"* only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind *separated* sexually, and that the *first man was born* according to the now normal process. The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare. We say, yes; but only so far as *physical,* or approximately physical, man is concerned, who dates from the close of the Third Root-Race. Beyond that period MAN, or his filmy image, may have existed for 300 million years, for all we know; *since we are not taught figures* which are and will remain secret with the Masters of Occult Science. . . . For, although the exact figures are withheld, and it is out of the question to refer the incipient evolution of the primeval Divine Races with *certainty* to either the early Secondary or the Primary ages of geology, one thing is clear: that the figures 18,000,000 of years, which embrace the duration of *sexual, physical,* man have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical, though developing on parallel lines, had no direct point of contact with one another. It

is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of his *Upadhi* is derived.

The separation of the sexes was in the programme of nature and of natural evolution; and the creative faculty in male and female was a gift of Divine wisdom. According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, *i.e.*, the Satya, the Treta, and the Dvapara yuga, answering to the golden age of its early innocence; to the silver—when it reached its maturity; and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old. Men are made *complete* only during their third, toward the fourth cycle (race). It is only at the mid-point of the 3rd Root Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one; for though the lower animals, from the amœba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage manas (mind) has no development in them.

History begins by the descent on Earth of the "Gods" who incarnate in mankind, and this is the FALL. Whether Brahma hurled down on Earth in the allegory by Bhagavant, or Jupiter by Kronos, all are the symbols of the human races. There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.

When the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors, and their own already awakened minds.

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a

portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers—more favoured than he by their *Karma,* and helped by the divine intelligence which informed them—built cities, and cultivated arts and sciences. Nevertheless, and civilization notwithstanding, while their pastoral brethern enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. The man who preceded the Fourth, the Atlantean race, however much he may have looked physically like a "gigantic ape"—the counterfeit of man who hath not the life of a man"—was still a thinking and already a speaking man. The "Lemuro-Atlantean" was a highly civilized race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilizaton of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

That Third and holy Race consisted of men who, at their zenith, were described as "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third.* The

days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity.

(*To be continued*)

POSSESSIONS OF THE SOUL

Once the soul has attained to any possession like love, or persistent will, or faith, or a power of thought, it comes into spiritual contact with others who are struggling for these very powers. The attainment of any of these means that the soul is able to absorb and radiate some of the diviner elements of being. The soul may or may not be aware of the position it is placed in or its new duties, but yet that Living Light, having found a way into the being of any one person, does not rest there, but sends its rays and extends its influence on and on to illumine the darkness of another nature.

—GEORGE WILLIAM RUSSELL (A.E.)

letters • questions • comment

Why is it that, so often, Theosophical teachings start out with clear and definite statements at the level of general principles, but then become either vague or indefinite as to application and details? Isn't this likely to discourage further inquiry by those who have a scientific background and do not feel secure without the support of precise facts?

This question has the importance of placing at issue the modern conception of knowledge and how it is to be obtained. It is certainly the case that precise facts concerning natural processes have enabled scientists and technologists to acquire impressive manipulative skills. The face of the material world has been transformed in many ways by the exercise of these powers, and the practical relationships of human beings have also been greatly altered. The reality of such knowledge is without question, since its impact on our lives is evident and even a source of anxiety to an increasing number.

The comment of Theosophy would be simply that the order and priority of this development reverses the true evolutionary course of human beings. A comparative mastery of the dynamics of material forces and elements, such as scientific inquiry has attained, tells us nothing about the meaning behind world processes and the relation to them of human life. Theosophy would say that what seems a deliberate neglect of this search into meaning is responsible for the multiple disasters which are now overtaking the modern world. It would say that factual information about natural processes, which gives some power over them, before there is understanding of the *meaning* of those processes, introduces great danger not only to life but to moral evolution as well. Quite evidently, it is possible to supply a person with facts sufficient to cause an explosion or exploit a region, without that one knowing for himself how the effect is obtained. Many people drive automobiles without understanding how they work, and use light and power without the faintest idea of how they are produced. Such superficial knowledge is easily transferable. But whether, in the final analysis, this kind of knowledge is really *desirable* is

now coming into question. A life mainly supported by the knowledge of experts is a life of increasing dependency. Such an existence soon goes out of balance, and when this happens, the experts are found powerless to help. The unwieldiness of modern affairs—concerning which even experts either disagree or throw up their hands—is making this plain.

The Theosophic approach starts at the other end. The facts it supplies relate to general meanings. They are ethical and moral. All existence, Theosophy teaches, is for the evolution of soul. Planets and solar systems are theaters of the cosmic drama of conscious development, and human beings are the active agents which press evolution forward. The essential gain for humanity in pursuing this task is self-knowledge. Self-knowledge includes the whole, and since man is self-conscious, capable of reflecting on and enlarging his understanding of the meaning of his life and the world, acquiring a sense of conscious purpose comes first. Hence the Objects of the Theosophical Movement begin with Brotherhood, then turn to the literature of human knowledge concerning how brotherhood is served, and finally are concerned with the means of increasing our capacity as individuals in the service of brotherhood. All the sciences are included in this knowledge, but their modes of practice are subordinate, in Theosophy, to the grasp of meanings. The cultivation of right motive is prerequisite and the initial task.

Theosophy seeks and fosters the balanced or symmetrical development of human beings. Its teachers are careful not to impart the sort of technical knowledge or fact which most people, at their present stage, would only use to pull themselves and the world even more out of shape.

Theosophy says, further, that the true understanding of meanings is a fruit of inward development. This knowledge is not transferable. Each one must forge his own understanding. He does this by developing first his sense of responsibility, which itself creates the field for the exercise of power. The "precise facts" of science come naturally only to the one who makes himself morally ready for their use.

Moreover, the expression, "precise facts," may be given another meaning. There is one sort of precise facts, easily recognized, applying to the way we think now. These are, for all practical purposes, material facts relating to material ends. But another

sort of facts applies to man's egoic development. Since these relate to the inner man, their "preciseness" can be understood only through inner development. General facts, therefore, are given in Theosophy—the teachings of Karma and reincarnation, doctrines about states of consciousness such as waking, dreaming and sleeping, the omnipresence of life and deity, and the laws of cycles—and their development into a precise grasp of how all these universal processes work is a matter of human evolution.

Preciseness, in short, is increasingly the achievement of the inquirer as mankind moves from matter to mind and to spirit. Ultimately, all depends upon the self. Throughout all the states of interdependence for knowledge, we are able to help one another, but also to mislead one another. Certainty, true precision, giving power and self-reliance, is a heroic individual achievement; yet here, too, we may have help, although of another sort. We have the example of other selves who have risen to knowledge and power. What they now are, they say, we may become. A very precise encouragement, this, and one suited to our condition.

Our growth in the perception of meanings begins with flashes of intuition. When we possess teachings to study concerning human development, we may have the presence of mind to hold fast to an intuitive insight, struggling to turn it into steadfast knowledge. When a man first comes to these studies, the intuition is precisely what he needs in order to begin. Precision, in other words, is relative to the capacity to grasp the full scope of its elucidations. Facts which are "over our heads" can have no true precision for us. Manipulative powers which are over our moral heads have the wrong kind of precision, leading to the use of power without responsibility. All that has been said in explanation of the title of H. P. Blavatsky's *The Secret Doctrine* applies to this question.

What we need to be on our guard against in working theosophically, is not our mistakes—but our *avoidable* mistakes.

—ROBERT CROSBIE

on the lookout

Capacity for Transcendence

What amounts to a description of the plight of the reincarnating ego under the confinements of physical existence occurs in the second installment of extracts from the work of the late Hannah Arendt, published in the *New Yorker* for last Dec. 5. She writes of the reality of an independent intelligence—mind—which, as Plato said, ought to rule the household of the soul, and which begins to come into its own when the passions are quieted. The concern of the mind is with *meaning,* while the activities of life on earth are practical matters of doing, which may get in the way of understanding from the soul point of view. Yet the independence of mind is nonetheless real:

> To be sure, the objects of my thinking or willing or judging, the mind's subject matter, are given in the world, or arise from my life in this world, yet thinking, willing, and judging as activities are not necessitated by either. Men, though they are totally conditioned existentially—limited by the time span between birth and death, subject to labor in order to live, motivated to work in order to make themselves at home in the world, and roused to action in order to find their place in the society of their fellow-men—can mentally transcend all these conditions, but only mentally or in cognition and knowledge, by virtue of which they are able to explore the world's realness and their own. They can judge affirmatively and negatively the realities they are born into and by which they are also conditioned; . . . and they can think (that is, speculate meaningfully) about the unknown and the unknowable.

"The Life of the Mind"

In short, humans are able to philosophize and guide their lives by the conclusions they reach, because of their capacity to withdraw, in their mental life, from the world's practical necessities. Hannah Arendt continues:

> And although this [thinking] can never change reality—indeed, in our world there is no clearer or more radical opposition than that between thinking and doing—the principles on

which we act and the criteria by which we judge and conduct our lives depend ultimately on the life of the mind. In short, they depend on the performance of these apparently profitless enterprises, which yield no results and do not endow us directly with the power to act" (Heidegger).

This is a somber portrait of human life, yet accurate enough in the account given of the powers of mind as they are seen to act during embodied existence. What choices we make out of regard for the meaning of our lives *are* based upon what we think of the reality of the world and ourselves. We do this thinking by transcending our immediate conditions and holding converse with ourselves. This is the philosophic encounter, of which Hannah Arendt says:

> "I call this existential state in which I keep myself company "solitude" to distinguish it from "loneliness," in which I am also alone but now deserted not just by human company but also by the possible company of myself. It is only in loneliness that I feel *deprived* of human company, and it is only in the acute awareness of such deprivation that men ever exist really in the singular, as it is perhaps only in dreams or in madness that they fully realize the unbearable and "unutterable horror" (Kant) of this state. Mental activities themselves all testify by their *reflexive* nature to a *duality* inherent in consciousness; the mental agent cannot be active except by acting, implicitly or explicitly, back on itself.

The Condition of Freedom

This dialogue of the self with the self makes possible impartial acts of the will, when desire is quiescent:

> Thus, in order to will, the mind must withdraw from the immediacy of desire, which, without reflecting and without reflexivity, stretches out its hand to get hold of the desired object. The will is not concerned with objects but with projects; for instance, with the future availability of an object that it may or may not desire in the present. The will transforms desire into an intention. And judgment, finally, be it aesthetic or legal or moral, presupposes a definitely "unnatural" and deliberate withdrawal from involvement and the partiality of immediate interests as they are given by my position in the world and the part I play in it.

One recalls here the statement by H.P.B. in "Psychic and Noetic Action": "This 'Mind' is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *Kama*, becomes the guide of the highest mental faculties, and

is the organ of the free-will in physical man." Other parallels with Theosophical teaching will occur to the reader. What seems especially worth noting is the publication of this serious philosophical thinking and speculation in the *New Yorker*. There have been other signs of modern recognition of the part played by higher and lower Manas in human life—as for example in works by Erich Kahler and the more recent books of Jonas Salk—and now these strongly Platonic reflections by Hannah Arendt make it evident that the role of independent thinking is being restored to dignity and recognition. While students of Theosophy will easily note how much more meaning there would be in such reflections, were the concepts of Karma and reincarnation integrated with Hannah Arendt's account of human life, still, the ease with which certain of her thoughts *fit* with these basic metaphysical principles is surely encouraging. Increasingly, the best of modern thought exhibits logical consistency with the philosophical teachings the world will some day come to adopt as unavoidable truth.

Diverse Origins of Science

More than a hundred years ago, in her first book, *Isis Unveiled* (1877), H. P. Blavatsky called for "a restitution of borrowed robes, and the vindication of calumniated but glorious reputations." In *Chinese Science: Explorations of an Ancient Tradition* (M.I.T. Press, 1973), Joseph Needham, a scholar whose studies of the history of Chinese science and culture are well known, writes in the same key as the purpose declared by H.P.B. Not only is Mr. Needham concerned with correcting the historical record, giving credit where credit is due; his explicit intention is to strengthen the ties of brotherhood among all the peoples of the world by showing that progress in science has become possible through contributions from many sources besides the European path of discovery. He says at the outset:

> As it happens, the history of science as it has grown up in the West has one besetting deficiency, the tendency to trace only one line of development, that from the Greeks to Renaissance Europe. This is natural because what we may call distinctively modern science did in fact come into being only in Western Europe during the "scientific revolution" of the fifteenth and sixteenth centuries, culminating in the seventeenth. But this is indeed far from being the whole story, and to tell this part of

it alone is to be deeply unjust to the other civilizations. And unjust here means both untrue and unfriendly, two cardinal sins which mankind cannot commit with impunity.

Many Contributors

After speaking of the earlier work of various scholars who have helped to universalize the record of scientific history—Colebrook in Indian studies, Abel Rey in Egyptology, and Sylvanus Morley on the Mayas and other Amerindians—Mr. Needham says:

> Modern science did not spring into existence fully grown, like Athene from the brain of Zeus; it drew from many origins, and though astronomy, mathematics, and some parts of physics were the spearhead, a long time was needed before the sciences of chemistry and biology came to their maturity. By a thousand capillary channels, like venules joining together to form a *vena cava magna,* influences came from all parts of the world. The Indian numerals and computations [noted by the sixth-century Syrian bishop, Severus Sebokht] have just been mentioned, but there was a notable development of atomism there. China provided many things, the escapement of mechanical clocks without which there could be no accurate measurement of time, certainly in being by the eighth century; the basic method of interconversion of rotary and longitudinal motion, invented by the sixth, or such a fundamental device as the axial rudder for ships, demonstrable from the first century. Persia provided the windmill, al-Nafis stated part at least of the theory of the circulation of the blood, and al-Razi laid the foundations of chemistry as distinct from alchemy, all by the end of the ninth century.

Importance of Paracelsus

And there were two great extras of the scientific revolution itself. While Euclidean deductive geometry and Ptolemaic planetary astronomy remain undeniable bases for the Galilean movement, there were two other offerings highly important for the development of modern science which were not European. Medieval Europe had done something in dynamics, but knew nothing of magnetism till the end of the twelfth century. All the work on that had been done in China, where people were worrying about the cause of declination before Europeans even knew of the existence of polarity. So also for chemists. Paracelsus deserves to be thought of along with Galileo, and by his momentous statement that "the business of alchemy is not to make gold but to prepare medicines" he was bringing into Europe the age-old Chinese belief in elixirs of life, ultimate source of all medical chemistry and chemotherapy.

Mayas Included

Sometimes discoveries could be independent and not incorporated in the general onward march until rediscovered later. Seki Takakazu's steps towards the infinitesimal calculus in Japan might be an instance of this. Sometimes things could happen independently in several countries. Thus it looks as if the telescope was invented simultaneously in Holland, Italy, England, and perhaps China. But even when discoveries were not genetically connected with the first rise of modern science we ought surely to celebrate and appreciate them nonetheless. The Maya zero might be one example, or the Chinese inventions of the seismograph or differential gearing (second century), or the higher reaches of pattern-welding and the combination of different kinds of iron and steel which were brought to such perfection by the Japanese.

The One Family of Man

The spirit of Mr. Needham's review of the diverse sources of scientific knowledge is made plain in the following:

Why, it may be asked, should we do this? Because, as the Confucian sages emphasized, mankind is one great family, and the scientific view of the world has clearly transcended all differences of race, color, and religious culture. By this of course I do not mean that narrow and dogmatic interpretation of the phrase adopted by nineteenth-century agnostics, but rather the understanding of Nature and control over her operations in the broadest sense. We are dealing here not only with the unjust because untrue but the unjust because unfriendly. Only by repairing and avoiding this injustice shall we have any chance of surviving as humankind, now that modern science has released the fearful intra-atomic energies of the sun, and brought to earth the possibilities of infinite self-destruction.

Toward Justice and Fraternity

While writing as a Christian thinker, Mr. Needham speaks of the truth taught by the Buddha:

The Great Renunciation has meant, and will mean, many things beyond the touching parting of Gautama from his family to go alone and wrestle with the mystery of the universe beneath the tree of illumination. . . . Amida promises rebirth in the Pure Land of the West, whence entry into *nirvana* will be easier; but for us Westerners would it not be good to begin with the renunciation of our most dreadful characteristic, spiritual pride? Not of course only what William Law and other old theologians meant, but the fixed idea that we are the people, and wisdom was born with us.

In his conclusion he refers to the need for all-encompassing love, and "the light by which we may see our brother or sister as ourself and not as some alien being." By this means, he suggests, we may avoid "the atomic holocaust that threatens to consume all flesh," and he ends by saying:

> Of course love is not to be generated by fear, and men must preach the law of love for its own sake only, yet Buddhist karma, Confucian historiography, and Judeo-Christian prophecy alike have always pointed to the consequences of refusal. Seeking first the kingdom of God today means accepting all men everywhere on a basis of absolute equality and fraternity, and seeking justice everywhere for all human needs. Only then will all other things be added—even the chance of a future for mankind, and unimaginable deepening of our understanding of the universe.

No "Dead" Matter

A review in *Science* for Jan. 27 discusses at some length a new book, *The Spontaneous Generation Controversy from Descartes to Oparin,* by John Farley. While this work is a detailed study written in the language of modern biology, the main conclusion seems to be that the idea of spontaneous generation, so aggressively attacked by Pasteur, and ignored in orthodox scientific circles thereafter, may not be the impossibility that Pasteur and others have claimed. While the reviewer makes no mention of Antoine Béchamp, a contemporary critic of Pasteur's who has been generally ignored, he does speak of Charlton Bastian, whose book, *The Origin of Life* (Putnam, 1911), reports fascinating experiments indicating one sort of spontaneous generation. (A valuable work on Béchamp's researches is E. Douglas Hume's *Béchamp or Pasteur,* 1932, issued in England by C. W. Daniel.) Mr. Farley shows that the agreements by the French Academy of Sciences of Pasteur's views "were far from the evenhanded evaluations expected from the scientific community." It seems now admitted that Pasteur's influence has been dogmatic in character, with much to be said on the other side of the controversy.

Spontaneous Generation a Reality

The teaching of *The Secret Doctrine* on this question has been on record ever since 1888:

> At present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional

> victory of the latter. But even they are forced to admit, as Buchner did, as Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once,* under "special thermal conditions." Virchow refuses even to argue the question; it *must* have taken place sometime in the history of our planet: and there's an end of it. (*S.D.* II, 719.)

Occult or esoteric science, H.P.B. declares, teaches spontaneous generation, although she explains that it played a more important part in the primeval epoch than it does now. Elsewhere (II, 151) she says: "If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life." It did not escape the detection of either Béchamp or Bastian, as inspection of their writings will show, and from the review of Prof. Farley's work in *Science* it now appears that there is considerably more testimony in its behalf.

Wisdom of a Three-Year-Old

A brief article in the *Los Angeles Times* of Jan. 26 gives an affecting account of the death of a seven-year-old boy, Edouard de Moura Castro, son of a Brazilian diplomat. The child from the age of three had shown great interest in the teachings of Vedanta, and seemed to have intuitive knowledge of these Eastern philosophical conceptions. His mother said that he had told her about reincarnation, causing her to believe in it. Afflicted by leukemia, toward the end Edouard asked that he be given no more oxygen to keep him alive. On a tape made just before his death, the boy explained this wish: "If you don't hang onto your body, and let yourself ease away, it is not so painful." The child's parents felt that the doctors strove too arduously to save his life with drugs. He was "bombarded" and "over-treated," they said. But if people and doctors will learn from what he explained about dying, they added, his short life would have been worth while.

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